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Dr. *BATES*'s SERMON UPON THE DEATH OF THE QUEEN.

A

A

SERMON

Preached upon the much Lamented

DEATH

Of our Late Gracious Sovereign

QUEEN *MARY*.

To which is Added the

Addreſs of Condolence

TO

His MAJESTY

BY THE

Diſſenting Miniſters.

By *WILLIAM BATES*, D. D.

Pſalm 112. 6. *The Righteous ſhall be in Everlaſting Remembrance.*

LONDON,
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TO

The Moſt Illuſtrious

WILLIAM

Duke of

BEDFORD.

May it pleaſe your Grace,

IN this Seaſon of Griefs that over-ſpreads Three Kingdoms, I thought it not unbecoming me, to add one Voice to the Conſort of Mourners.

The Univerſal Goodneſs of the Queens Life, is attended with a Sorrow of Equal Compaſs at her Death. If we Conſider the Cauſes of it, our Sins, the juſt Incentives of Gods High Diſpleaſure, and the Chain of fearful Conſequences that may enſue; What Heart is ſuch a

frozen

frozen Fountain as not to Diſſolve, and mix flowing Tears with the Current that will be permanent in Times to come.

I have preſum'd to inſcribe your Moſt Honourable Name in the following Sermon, knowing that notwithſtanding the meanneſs of the Compoſure, the Subject of it will be very pleaſing to your Grace, as being the Expreſſion of Homage to the Memory of the Incomparable Princeſs, our Sovereign by a Double Title, by her Reſplendent Virtues, and by her Crown. I am

My Lord,

Your Graces very Humble

and Obedient Servant,

William Bates.

A

SERMON

Preached upon the much Lamented

DEATH

Of our Late Gracious Sovereign

QUEEN *MARY.*

PSALM 102. verſes 26, 27.

They ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a garment, as a veſture ſhalt thou change them and they ſhall be changed. But thou art the ſame, and thy years ſhall have no end.

THIS *Pſalm* was according to the judgement of the beſt Interpreters Compoſed during the Captivity in *Babylon* : And in the former *Verſes* the Prophet reflects ſadly upon the Churches Afflicted State, and his own Miſery and Mortality : *Verſes* 14, 23, 24. He extends his view to the Ruinous Proſpect of the Fabrick of Heaven and Earth : They ſhall decay, and, be

be deſtroyed, either in their ſubſtance, or qualities and uſe: Periſh by Conſuming, or be changed by a purifying Fire. From this Conſideration he turns his Thoughts to the immutable Conſtancy and Eternity of God, *But thou art the ſame*; thy Compaſſionate Favour and Power never decline; *and thy years ſhall have no end.* Upon this ground he raiſes his Hope, that God will revive and reſtore his Church; *the children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.*

The Propoſition that I ſhall Diſcourſe of is this.

That the Unchangeable Everlaſting Perfections of God are the ſure Foundation of the Churches Hope in its Deſolate State.

In the managing of it, I ſhall firſt conſider the unchangeable Perfections of God.

2. How they are the Foundation of the Churches Hope.

1. In Diſcourſing of the firſt Head I ſhall premiſe, that the moſt ſublime Spirits in Heaven cannot fully diſcover and comprehend the intimate and unſearchable Perfections of God. *He dwells in that Light which is inacceſſible,* the aſtoniſhing Glory of his Eſſence. How little then of his Nature is known here? In the preſent ſtate of Union with the Fleſh, we cannot contemplate things purely Spiritual without ſome material reſemblances. Humane Knowledge and Language begin by the Senſes, and in the aſcent of the Mind to the Supreme Region, we are conſtrained to make uſe of the moſt refined ſenſible Repre-

Repreſentations of Divine Things, as riſing ſteps, leſt our Thoughts, by their own weight, fall into groſs matter.

The Holy Spirit in great Condeſcenſion reveals God to us, in Expreſſions ſuitable to our Capacity and Conception; but the Underſtanding muſt be attentive to correct the Imagination, that we may not offend his Majeſty, and leſſen his Glory. In the Text, the Eternity of God is ſet forth, *His years ſhall have no end*: And he is ſtiled, *The antient of dayes*: Which ſignifie the unequal ſpaces of tranſient Time, and are proper only to created things that have a ſucceſſive duration, and are Metaphorically attributed to God. Eternity that is proper to God, is a duration permanent, indiviſible, and wholly preſent in it ſelf. All the numbers of motion and meaſures of Time are comprehended and loſt in the vaſtneſs of Eternity, as a few drops of Rain that fall into the immenſe Ocean. 'Tis ſaid of God, *He is, and was, and is to come.* There is no paſt or future in God, but with reſpect to his Works. Our Saviour declares, *I am the firſt, and the laſt*; wherein he attributes to himſelf a Perfection truly and manifeſtly Divine. Rev. 1. 4.

The abſolute immutability of the Divine Nature is by a compariſon declared in Scripture: God is ſtiled, *The Father of Lights, in whom there is no variableneſs nor ſhadow of change.* The great Luminary of Heaven has various Aſpects and Appearances in its Riſing and Meridian, and Setting; is changeable in its Approaches and Receſſes, from whence different Shadows are caſt: But the Father of Lights has an invariable tenour of Glory, he is without motion and mutation. God is abſolutely Iſa. 44. 6.

exempt from all change in his Nature, and from all accidental change. The Reaſon of this is evident from the conſideration of his neceſſary ſelf-exiſtence, and from the abſolute ſimplicity of his Being. Self-exiſtence is the intrinſical Property of Gods Nature: He defines himſelf by it, *I am that I am.*
Exod. 3. He directs *Moſes* to tell the *Iſraelites*, *I am hath ſent me unto you.* This and the Wonder working Rod were his Credentials to authorize and dignifie him in their eſteem, and to induce them to believe his Meſſage. *Jehovah*, which is the ſame with *I am*, is the eſſential, ſupream, and ſingular Name of God, whereby he is diſtinguiſhed from all Created Beings: It exhibits the cleareſt Character of the Deity. There are other Divine Titles that ſignifie particular Attributes, but *Jehovah* declares his Being from himſelf, independent upon any cauſe; his neceſſary Eternal Nature the Root (if I may ſo ſpeak) from which his Perfections ſpring and flouriſh. All other things are from his Cauſality; every ſpark of Life, every degree of Being is from him: But the moſt excellent Creatures compared to him, are but as dark ſhadows without reality. Therefore God aſſumes to himſelf, *I am, and there is none beſides me.* 'Tis ſaid the whole World compared to him, *is like a drop of the bucket to the ſea, or the duſt of the ballance to the globe of the earth; nay, is leſs than nothing.* There is a greater diſtance between God and the Angels, than between the Angels and their native nothing: For they have derived, and dependent, limited Beings, but God is all Perfection, all Greatneſs and Goodneſs from himſelf.

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This neceſſary Self exiſtence of God is the Foundation of his Immutability: Thus he declares, *I am the Lord Jehovah, I change not*: He is neceſſarily and eternally himſelf, and all that he is, without the leaſt change for a moment. Abſolute neceſſity of Exiſtence invincibly infers the infinity of Exiſtence: For the limits of any Being are determined by the productive cauſe of it. Of Created Beings ſome excel in one thing, ſome in another, according to the Will of the Maker. Every change in the ſubſtance of things is either perfective or corruptive, and both are equally impoſſible in God. For nothing can accrue to Infinite Perfection, and nothing can be wanting to it. Any acceſſion to his Excellency implyes, there was a defect before, if any impairing, there would be a defect afterward: From hence it follows, either that he was not God before, or that he ſhall ceaſe to be God afterward, it being abſolutely impoſſible that any Perfection be wanting in the true God. *Mal.* 3. 6.

The abſolute ſimplicity of the Divine Nature does infer the immutability of it. 'Tis true the Perfections of God are expreſt by different titles, and are apprehended by us under different conceptions, yet they are all the ſame Infinite Nature. There is no compoſition and mixture of Wiſdom, and Power, and Goodneſs in God, but he is all Perfection in the Unity of his Eſſence.

Eternity is a reſultance from his independent Nature: For we cannot conceive of a Being neceſſary in it ſelf, but it muſt be Eternal; *From everlaſting to everlaſting thou art God.* Whatever is made is periſhable, either from the principles of its compoſition, as the Bodies of Animals, which being made of

jarring Elements, dye by Natural Expiration, or may be deſtroyed. The Angels, tho' Spiritual Subſtances, are mortal to God, he can by a word annihilate them: Nay, their Immortality depends upon his Power, the productive and conſervative cauſe
1 Tim. 6. of their Beings. He only has Immortality, the inſeparable Perfection of his Nature, and beſtows it upon others.

The Eternity of God is inſeparably connexed with his Immutability: For that Being that cannot change, cannot ceaſe to be. Theſe Attributes infer and illuſtrate one another. Thoſe things which Time beſtows, it takes away: Flowers that are of a ſpringing accompliſhment, gradually wither: But the Sun ſhone with as much luſtre and force the firſt day as ever ſince, and continues in its perfection. God was from Eternity, and therefore is alwayes the ſame in himſelf. He is not more Powerful when he Works, nor Wiſe when he Governs, nor more Juſt when he Puniſhes, nor more Good when he beſtows his Benefits. The Immutability of the Divine Nature is proper to every Perfection: I will mention ſome of them.

The Divine Wiſdom is ſo perfect there can be no addition to it. From Eternity it fixed the beſt end of all things, the Glory of the Creator; and appointed the fitteſt means to obtain it. His all-diſcerning Eye with one imperious view comprehends all events neceſſary and contingent. He ſees all real effects, and all poſſible in himſelf: For he perfectly underſtands his own Power, and his own Will. To his Coeternal Knowledge nothing is paſt, or to come; Nothing occurs new, or appears old.

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The Divine Power is not capable of acceſſion or diminution. *In the Lord Jehovah is everlaſting ſtrength.* 'Tis a Perfection inſeparably inherent in his Nature: *O Lord be exalted in thine own power.* Pſal. 21. *The Lords arm is not ſhortened*: With the leaſt ſtrain Eſay. of his Power he can do all things. We have a conſtant viſible demonſtration of the unchangableneſs of theſe Attributes: For the ſame Infinite Wiſdom and Power are requiſite to manage the World as to make it. Without his directing Light and ſupportting Power, that Frame of the World would diſband, and the full Harmony of it be turned into confuſion. *He upholds all things by the word of his* Heb. 11. *Power.* The manner of ſuſtaining and governing this great World, is as Divine as the thing it ſelf. For no leſs than Infinite Power can do things by a commanding Word.

The Mercy of God endures for ever. This is *renewed every Morning and Moment*: *'Tis from his never-failing Compaſſions that we do not fail.* This is our continual Advocate to deprecate the Evils we deſerve, and obtains all good things for us. 'Tis Mercy ſupports and ſweetens our Lives, that are ſo frail, and ſo often forfeited. The unwaſted Treaſure of Mercy ſupplyes our Wants, ſatisfies our Deſires, allayes our Sorrows. The Divine Mercy vanquiſhes our Fears, comforts us in the Hour of Death, and crowns us after it with Everlaſting Life.

The Holineſs of God, the brighteſt Ornament of his Eſſence, is unchangable: *'Tis without ſpot or wrinkle*, that may ſtain its Abſolute Purity. This is the Radical, Fundamental Rule of Order in the Divine

Divine Government. 'Tis as impoſſible the Will of God ſhould decline from Moral Good, as that his Underſtanding ſhould not diſcern it. From hence our Saviour declares, *That Heaven and Earth ſhall paſs away before the Law ſhall be aboliſhed.* If the Pillars of Heaven ſhould fall, and the Foundations of the Earth be overturned, there would be no loſs to God: For by one Act of his Will he can Create a New World; but if the Law, the Copy of his Holineſs, were altered or abrogated, it would be an Imputation upon his Holy Nature, as if it were Arbitrary and Mutable, and conſequently he ſhould ceaſe to be God.

Briefly, Divine Immutability is the full and conſtant State of Perfections in the Deity. And the Bleſſedneſs of God, that conſiſts in the fruition of himſelf, has a neceſſary connexion with this Attribute. Immutability is the ground that ſupports it, and the perfection that crowns it.

Secondly, The Churches hope in its extremity, is ſupported by the unchangable Perfections of his Nature that eſtabliſh his Covenant with his People. 'Tis ſtiled, *An Everlaſting Covenant, ordered in all things, and ſure.* This will be evident by conſidering the Immutability of his Counſels and Decrees, and of his Words and Promiſes.

1. His Counſels and Decrees that concern the recovery of the Church from its deſpiſed and deſolate State. The unchangable Perfections of his Nature are the Foundation of his unchangable Decrees: For there can be no change of them from within,

within, and no controlling of them from without. The Perfection of his Knowledge is ſuch, that he can never be ſurprized with a ſudden new event, that ſhould induce him to alter them: And his Power that is truly Infinite will effect them. His Decrees are expreſt to be the *Counſel of his Will*; thoſe Determinations being moſt compleat that are the product of Council. There are no Temporary Decrees that begin upon an unforeſeen emergency, for it would then follow, there were a Change in God: But they were *before the Foundation of the World*, and ſhall be accompliſhed in real Effects, either immediately by his own Power, or by ſecondary means. *The Counſel of the Lord ſhall ſtand.* The Decree of Election, the Original Spring of all the good his People enjoy or expect, is of infallible accompliſhment. 'Tis the Obſervation of * St. *Auſtin*, that although the number of the Elect ſhall not be actually compleat till the end of time, yet the Apoſtle ſpeaks of Eternal Predeſtination, as if it were finally accompliſh'd already: *Whom he predeſtinated, them he alſo called*; *and whom he called, them he alſo juſtified*; *and whom he juſtified, them he alſo glorified.* For his Eternal Will, the product of his Eternal Love, can never be fruſtrated.

* *Adhuc uſque in finem ſeculi multiplicandi & juſtificandi ſunt: Tamen verba præteriti temporis poſuit de rebus etiam futuris, tanquam jam fecerit Deus, quæ jam ut fierent, ex æternitate diſpoſuit.*

2. His *Word endures for ever*: 'Tis more ſtable than the Centre. *The ſtrength of Iſrael cannot lye*; *for he is not a man that he ſhould repent.* The Immutability of his Nature gives Firmneſs to his Counſels, they are unretractible, and Fidelity to his

2 Pet. 1.

1 Sam. 15. 29.

his Promiſes, they are inviolable. The Apoſtle confirms Believers in *the hope of Eternal Life, which God, that cannot lye, promiſed.* His Truth is an Attribute ſo Glorious to him, that in the ſolemn proclaiming of him to the *Iſraelites*, 'tis peculiarly mentioned and placed next to the Deity, *The Lord thy God is God, the faithful God, that keeps Covenant and Mercy.* 'Tis ſo ſacred and dear to him, *that he magnifies his Word above all his Name.* Therefore he revealed himſelf by the Name *Jehovah* to *Moſes*, which implyed, he would be the ſame in performing as he was in promiſing; and accordingly by the Miraculous Strokes of his Power delivered his People from the Bondage of *Egypt.* This is the ground of the *Pſalmiſts* Confidence, *Thou O Lord ſhalt endure for ever, and thy remembrance unto all generations. Thou ſhalt ariſe, and have mercy upon Sion, for the time to favour her, the ſet time is come.* From the Immutability of the Eſſence of God, he infers the conſtancy of his Promiſes, which declared by his Prophets the fixed time of their reſtoration.

Deut. 7.

Pſal. 102.

In ſhort, by the Covenant of God, his Church is received into Communion with him, and becauſe he lives, 'tis impoſſible they ſhould periſh. In this the force of our Saviours Argument conſiſts againſt the *Sadducees*, who denyed the Reſurrection: *That Jehovah was the God of Abraham, Iſaac, and Jacob*, therefore they ſhould be raiſed to a Glorious Immortality.

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The Application of the Point.

From hence we may understand the Reason of the supreme and solemn Adoration that all intelligent Creatures are obliged to pay to God; 'tis for the absolute and unchangeable Perfection of his Nature, whereby he is infinitely superiour and separate from all created Beings. There are different Degrees of Excellency in the Creatures, but in comparison with God they all vanish and are equally nothing. As if one should be raised to the Region of the Stars, and cast a look down on the Earth, the highest Mountains with the Vallies would appear an equal Plain. God's incommunicable Name is, *I am*; he is alone from himself infinite and immortal, and in propriety of Speech he *only is*: all other Beings are derived and dependant on him, and have but a Countenance and Shadow of Being.

Let us consider Men and Angels, that in Nature are more excellent than other Creatures. The first Man in the Perfection of Paradise was mutable, his natural Life was in a continual Flux, and to be preserv'd by the Fruits of the Garden. If he had persevered in his Obedience, after a short Immortality on Earth, he had ascended to Heaven alive in his intire Person, but he must have been changed in his Ascension, *for Flesh and Blood cannot inherit the Kingdom of Heaven.* He had Strength to stand, but was free to fall; and that Freedom to Evil was a Branch of Imperfection. There is a woful Proof of this in his rebellious Disobedience, for which he lost more in a Day than his Progeny can recover to all Ages. The Angels are superiour Spirits, yet *they were charged with Folly*, that is, a Slipperiness and Mutability from which God alone is entirely exempt. The Elect Angels, who

continued faithful when ſuch mighty Numbers were falſe, and deſerted their Duty, (and fell from their original Purity and Glory) are not abſolutely unchangeable: their Confirmation and Stability is from the continual Irradiations and Influences of Divine Grace, that preſerve their Minds from Error, and their Wills from irregular Deſires, and conſequently they cannot ſin, nor forfeit their Felicity; for all Sin proceeds from Error in the Mind, and Diſorder in the Will.

In the Perfection of Glory the Angels are not without Change; their Underſtandings and Wills are variouſly tinctur'd and colour'd by Diverſity of Objects: their Minds are illuſtrated with new Diſcoveries of the Divine Counſels in their gradual Accompliſhment. Eph. 3. 10. The Apoſtle tells us, *Unto Principalities and Powers is made known by the Church the manifold Wiſdom of God.* With the intellectual Change their Wills receive new Impreſſions of Joy. At the Incarnation of our Saviour a Chorus of Angels ſang with celeſtial Harmony, *Glory to God on high, on Earth Peace, good Will towards* Luke 15. *Men.* At the Converſion of a Sinner there is new Joy among thoſe bleſſed Spirits: but the bleſſed God is always the ſame. 'Tis from the Conſideration of God's Peerleſs Excellencies that the glorious Seraphims are for ever in a Poſture of loweſt Reverence before the Throne, and magnify him by the tranſcendent Title that ſeparates him from all Creatures of the higheſt Order, *Holy, Holy, Holy Lord God of Hoſt: the Earth is full of thy Glory.* The moſt proper Affection due to that infinitely excelling Object, is Admiration mix'd with humble Fear.

2. This ſhould confirm our Truſt *in God at all times.* The Pſalmiſt's Induction is from hence, *Thou*

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art the ſame, and thy Years have no End. The Children of thy Servants ſhall continue, and their Seed ſhall be eſtabliſh'd before thee. We will conſider this Security of the Church in the preſent and the future State.

1*ſt.* While the Church is in this lower World the Sphere of Mutability. The firſt Sin of *Adam* open'd a Paſſage to innumerable Evils, that either oppreſs us, or are impendent over us: *Man at his beſt Eſtate is altogether Vanity:* not only when languiſhing and waſting by Diſeaſes, when afflicted by Diſaſters, but in his faireſt Flower and beſt Vigour. Nay, the higher his Exaltation is in this World, the more he is expoſed to the Storms of Mutability. How ſhall Man, a Creature ſo impotent and apprehenſive of Dangers, compoſe the Diſorder of his Paſſions? How ſhall he ſupport his Spirit in an unſafe and unquiet Condition? The preſent World, as 'tis inſufficient for our Satisfaction, ſo it cannot afford us Protection: it cannot fill the Immenſity of our Deſires, nor extend to the Eternity of our Duration, nor preſerve us from Afflictions here. The ſeeming Felicity hence is like a Feaſt in an empty Dream, mere imaginary Food, and vaniſhes in a little while. What then can quiet our Fears under imminent Evils? what can revive and ſupport our Hopes in our Diſtreſs and Exigencies but the unchangeable God, whoſe Love, and Power, and Truth, are everlaſting? Therefore we are encouraged *to truſt in the Lord for ever, becauſe in the Lord Jehovah is everlaſting Strength.* He *ſits in Heaven,* his Throne is unſhaken, when things below are whirl'd about in a vertiginous Circle. Creatures may promiſe us Relief in our Troubles, but they are ſo falſe or fading, that we ſhall be deceived in our Reliance on them, and Diſappointment will increaſe our Vexation; Pſal. 39.

yet our carnal Conſtitution ſtrongly inclines us to depend upon them, either for the obtaining what we deſire, or for the preventing what we fear: The Reaſon is, becauſe we ſee things with the Eyes of Fleſh, and accordingly eſteem their Strength and Sufficiency as 'tis viſible to us. Therefore we are ſo often directed *not to put our Truſt in Princes, nor in the Sons of Men, in whom there is no Help:* His *Breath goeth forth, he returns to his Earth, in that very Day his Thoughts periſh.* They are diſtinguiſh'd from others in the Quality of Living, but are under the ſame hard and inflexible Neceſſity of Dying. They cannot retain one Ray of the ſuperficial Luſtre of their Crowns, to enlighten the dark Shadow of Death: they carry no Reliques of Majeſty into the next World, to impreſs a Reverence upon others. *All Fleſh is Graſs, and the Glory of it as the Flower of Graſs: the Graſs withers, and the Flower thereof fades; but the Word of the Lord endureth for ever.* God is our living Strength, a ſure Refuge to which we may fly in our Extremities. He can compoſe a raging World, or preſerve his Church in it, as he did the Ark in the Univerſal Deluge. The Prophet alledges this Reaſon of his Confidence, *Art not thou from everlaſting, O Lord my God, mine holy one? we ſhall not die.* And accordingly the Prophet *Jeremiah* argues; *Thou O Lord remaineſt for ever, thy*
Lam. 5. 19, 20. *Throne is from Generation to Generation! Wherefore doſt thou forget us for ever, and forſake us ſo long time?*

2*dly.* In the next State we ſhall be unchangeably happy in his influxive Preſence. Here there are many Viciſſitudes, ſtrange and ſuddain Proſperity and Adverſity, Riches and Poverty, Health and Sickneſs in the Circulation of time ſucceed one another:

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as in a Voyage, the change of the Winds, ſometimes a Storm, and after a Calm, the unquiet Agitation of the Ship, the Sickneſs of the Paſſengers, are Accidents that happen to thoſe who ſail in the Ocean: but when they arrive at the Port, all is at an end. Thus when we ſhall come to Heaven, all the Variations of Time ſhall end in a permanent ſtable State: Our Bleſſedneſs ſhall exceed all our Deſires, and exclude all our Fears: it ſhall be compleat and ſurrounded with Eternity. *There God is All in All.*

The Text I have been diſcourſing of, is very applicable to the Occaſion; for we are inſtructed by very afflicting Experience how fallacious our Hopes are, that depend upon dying Creatures. The excellent Queen, from whoſe Inclination and Power the Kingdom expected ſuch diffuſive Good, and for a long Continuance, was in the Prime and Vigor of her Age taken from us.

How convincingly verified are the words of the wiſe Preacher, *Vanity of Vanities, all is Vanity. Thoſe who are ſtiled Gods by Deputation and Vicegerency, and Children of the moſt High, ſhall die like Men:* they are made of the ſame frail Materials, and liable to the ſame Accidents with the loweſt of the People. Pſal. 82. 6, 7.

That we may have a due ſenſe of our heavy Loſs, I ſhall endeavour ſincerely and briefly to repreſent what ſhe was, and what a Bleſſing we enjoyed in her Government.

I know that the praiſing of the Dead is uſually ſuſpected to be guilty of Flattery, either in diſguiſing their real Faults, or in adorning them with counterfeit Vertues, and ſuch Praiſes are pernicious to the Living. The Temptation to Exceſs in this kind is never

ver ſo dangerous as in the Funeral Encomiums of Princes. The moſt regular Diſcretion is requiſite in managing ſuch Subjects: Flaunting Language, and high ſounding Words the more Poetical, are leſs Perſwaſive, for they ſeem to proceed from a vain Oſtentation of Eloquence. The diſcovery of the Paint of Art in a Funeral Sermon defeats the End of it, for it leſſens the Credit of the Speaker, and the Eſteem of the Perſon ſpoken of. The ſuſpicion that more is ſaid than is true, induces a Thought that there is leſs Praiſe-worthy than there is. But when the excellent Goodneſs of a Perſon in a uniform Tenor of Life was illuſtriouſly viſible, the naked Narrative of her Actions will be a more effectual Amplification of her Worth and Praiſe, than the moſt lively and graceful Colours of Language can impart.

Before I proceed, 'tis neceſſary to conſider two Acts of Divine Providence concerning the Queen, that are eminently obſervable, and were principal Ingredients in our miraculous Deliverance.

The firſt is, That She was not early engaged in the Belief and Practice of Popery, a Religion ſo contrary to Reaſon and Divine Revelation. Children before they come to the free Exerciſe of Reaſon, are very receptive of the firſt Impreſſions: eſpecially the Inſtructions of Parents enter with Authority and Efficacy into the Minds, and more eſpecially if they partake from them as the ſecondary Authors, not only Life, but high Honour and Riches. There is the cleareſt Evidence of this, for in all Nations Children receive their Religion from the Quality of their Parents. Now 'tis truly wonderful, that the Queen's Father being ſo amorous of his Religion, did not take the ſeaſon of inſtilling

inſtilling it into her, before ſhe could with Underſtanding make a Choice of it. It increaſes the Wonder, in that the Prieſts were Attendants in his Court, who being deeply ſtruck with Superſtition, are watchful to take all Advantages to propagate it. If ſhe had been tainted with it, how unhappy had it been to her ſelf, how pernicious to others? *If the Light that is in thee be Darkneſs, how great is that Darkneſs?* Darkneſs! Popery is a Religion that begins in inward Darkneſs, and leads to utter Darkneſs. If her Mind had been prepoſſeſt with ſo dangerous Errors, how hard to have repreſented Truth convincingly to her? The Wool that has imbibed a dark Tincture, can never receive a lighter Colour. The change of Inclinations that are deeply ſet in the Will is very hard, and the change of Opinions concerning Religion that have firſt poſſeſſed the Mind, is equally if not more difficult. How pernicious had it been to others? For the corrupting the Mind of a Royal Perſon with a falſe Religion, is like poiſoning a publick Fountain, that conveys Infection abroad. How admirable was the preventing Mercy of God, that as ſoon as ſhe was capable, ſhe was inſtructed in the knowledg of the ſaving Truth; and that her Mind and Heart were ſo firm and fixed in it, that ſhe was neither ſeduced nor terrified from it. This preventing Grace was an illuſtrious Mark of her Election.

2. The Diſpoſal of her in Marriage to a Prince of the Reformed Religion, raiſed by God to oppoſe the proud Aſpirer, and check the Current of his Fury, who uſurps the Glory of Heaven, and breaks the Peace of the Earth; who arrogates a Soveraignty over Conſcience, and has compelled ſuch vaſt Numbers to abjure the Truth: whoſe infamous Ambition has turned

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Europe into a Stage of bloody Confuſion. Our Serenity and Tranquillity, the flouriſhing of Peace and Truth, are from the benevolent Aſpect and favourable Influence of theſe two bright Stars in Conjunction.

I ſhall in ſpeaking of this excellent Queen, not inſiſt on the Privileges in the Order of Nature that eminently diſtinguiſh'd her from others. Her Deſcent was Royal: but this is only an external Circumſtance, and derives no Moral Value to a Perſon. The Splendor of Extraction, like Varniſh in a Picture that gives more Life and Luſtre to the Colours, makes the Vertues or the Vices of a Perſon more conſpicuous.

Her Body was the beautiful Temple of a fairer Soul: Her graceful Preſence inſpired Reverence and Love in thoſe who ſaw her, and appeared worthy of Empire. But viſible Beauty is often join'd with foul Deformity in the ſame Perſon.

I ſhall begin with her Piety towards God. This is the firſt Duty of Man in Order and Dignity, and the moſt conſiderable in its Conſequences: 'tis the Foundation of all Royal Vertues. In the Publick Worſhip of God, ſhe was a bright Example of ſolemn and unaffected Devotion. She prayed with humble Reverence, heard the Word with reſpectful Silence, and with ſerious Application of Spirit, as duly conſidering the infinite Interval between the Supremacy of Heaven and Princes on Earth: That their Greatneſs in its Luſtre is but a faint and vaniſhing Reflection of the Divine Majeſty. One Inſtance I ſhall ſpecify in this kind: When her Reſidence was at the *Hague*, a Lady of Noble Quality coming to the Court to wait on her on a Saturday in the Afternoon, was told ſhe was retired from all Company, and kept a Faſt in preparation

on for the receiving the Sacrament the next day. The Lady ſtaying till five a clock, the Princeſs came out, and contented her ſelf with a very ſlender Supper, it being incongruous to conclude a Faſt with Feaſt. Thus ſolemnly ſhe prepared her ſelf for ſpiritual Communion with her Saviour. When *Moſes* was ſurpriz'd at the ſight of the flaming Buſh, and inter ded to come near to it, he was warn'd by a Voice from Heaven, *Draw not nigh hither: Put off thy Shoes from thy Feet, for the Place wherein thou ſtandeſt is holy Ground.* By the familiar Figure of putting off the Shoes, is ſignified the purifying our ſelves from all Defilements. And certainly the Preſence of the Son of God is more peculiar in that ſacred myſterious Ordinance, than it was in the burning Buſh; accordingly we ſhould ſanctify our ſelves, and approach with holy Fear.

Her Religion was not confin'd to the Chappel, but every Day ſhe had choſen Hours for Communion with God, of which he is the only Diſcerner and Rewarder. Some that are High in the World, think it ſufficient to pay a Complemental Viſit to God once a Week, and content themſelves with the external Service, tho deſtitute of Holy Affections, which are the Life of Religion, or at beſt are ſatisfied with a few expiring Acts of Devotion: But the good Queen's *Converſation was in Heaven*, ſhe was conſtant in thoſe Duties wherein the Soul aſcends to God by ſolemn Thoughts and ardent Deſires, and God deſcends into the Soul by the Excitations and Influences of his Spirit.

Her Religion was not only exerciſed in Divine Worſhip, but was influential into her Practice. *The Law of God was written in her Heart, and tranſcribed in her Life in the faireſt Characters.*

She had a ſincere Zeal for the healing our unhappy Diviſions in Religious Things, and declared her Reſolution upon the firſt Addreſs of ſome Miniſters, that ſhe would uſe all Means for that Bleſſed End. She was ſo wiſe as to underſtand the Difference between Matters Doctrinal, and Rituals; and ſo good as to allow a juſt Liberty for Diſſenters in Things of ſmall Moment. She was not fetter'd with Superſtitious Scruples, but her clear and free Spirit was for the Union of Chriſtians in Things eſſential to Chriſtianity. This revives in me the ſorrowful Remembrance of the late Excellent Arch-biſhop, tho in Place incomparably inferiour to the Queen; their Principles and Temper, their Deſigns and Endeavours were for Peace: And the hopes of obtaining it are weakened by the fatal Conjuncture of their Funerals.

The Holineſs of her Life was Univerſal. She was Born and Lived in the Court that ſhines in Pomp and flows in Pleaſures, and preſents charming Temptations to all the Diſeaſed Appetites. Pride that deſtroyed both Worlds, and cleaves ſo cloſe to Human Nature, reigns there. The Love of Pleaſure is a ſoft Seducer, that eaſily inſinuates through the Senſes, and captivates the Soul. 'Tis an Obſervation of St. *Chryſoſtom* that the three Hebrew Martyrs that were preſerved unpolluted in the Court of *Babylon*, was a greater Miracle than the preſerving them unſinged in the Fiery Furnace. In the abſence of Temptations the Corrupt Nature is ſometimes ſo conceal'd that 'tis hardly known to it ſelf; but when tempting Objects arm'd with Allurements offer themſelves, the corrupt Nature is preſently diſcover'd: Eſpecially if a Perſon comes to the Licence of the Scepter, that ſwells Pride, and authorizes the exorbitant Deſires. To be humble

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in ſuch a high Elevation, to be temperate in the midſt of the freeſt Fruitions, is the Effect of powerful Grace. Who ever ſaw in the Queen an Appearance of Pride and Diſdain? How graceful was the Condeſcendence of her Greatneſs? Who ſaw any Diſorder in her Countenance, the Chryſtal wherein the Affections are viſible? Her Breaſt was like the Pacifick Sea, that ſeldom ſuffers and is diſturbed by a Storm. She was ſo exempt from the Tyranny of the angry Paſſions, that we may have ſome conjecture of the Felicity of the State of unſtained Innocence, of which one Ray is ſo amiable. And was ſo abhorring from the ſenſual Paſſions, that nothing impure durſt approach her Preſence.

In her Relation to the King ſhe was the beſt Pattern of Conjugal Love and Obſequiouſneſs. How happy was her Society, redoubling his Comforts, and dividing his Cares? Her Deportment was becoming the Dignity and Dearneſs of the Relation. Of this we have the moſt convincing Proof from the Teſtimony and Tears of the King ſince her Death. *Solomon* adds to many Commendations of a vertuous Woman, as a Coronis, *that her Husband praiſes* her. The King's declaring, that in all her Converſation he diſcovered no Fault, and his unfeigned and deep Sorrow for his Loſs, are the Queen's entire Elogy.

She had an excellent Underſtanding that qualified her for Government. Of this her preſiding in Council in times of Danger, and preſerving the Tranquillity of the Kingdom, were real Proofs.

Her Charity, that Celeſtial Grace, was like the Sun, nothing within her Circuit was hid from its refreſhing Heat. Love is the cleareſt Notion we have of

the Deity: *God is Love.* A Prince in no Perfection reſembles God more than in his communicative Goodneſs. If it were known what this good Queen did, and what ſhe deſigned to do, among all her relucent Vertues, Charity would be illuſtrious.

Her wiſe Redemption of Time from unconcerning Vanities for Domeſtick Affairs, was the Effect and Indication of her tender and vigilant Conſcience. She conſider'd her Glaſs was continually running, and all the Sands were to be accounted for. How ſhould this great Example correct thoſe who are laviſh of nothing ſo much as of Time; which, being loſt, is irrecoverable? The Sun returns every Day, but Time never returns.

In her Sickneſs, *Patience had its perfect Work.* Her Diſeaſe was uncomfortable, yet with reſigned Submiſſion ſhe bore it. When the Danger of it was ſignified to her, ſhe had no fearful Thoughts about her future State. 'Tis a cruel Reſpect to ſick Perſons, eſpecially to Princes, to conceal from them their Danger till Death ſteals inſenſibly upon them. Indeed conſidering their paſt Lives, and their preſent Anxieties, the Advice of approaching Death is an Anticipation of it. But the Spirit of this excellent Saint *was not afraid of Evil-tidings, but fixed, truſting in the Lord.* Her Care had been to ſecure the Love of God in the beſt time of her Life, this mixed Cordial Drops in the Bitterneſs of Death.

In ſhort, to finiſh my Diſcourſe, all the bleſſed Vertues were eminently ſeen in her that might render her Government an entire Happineſs to the Kingdom. This erected her a Throne in the Hearts of her Subjects:

jects: and the Honour the wise Poet attributes to the Emperor *Augustus*;

Victorque volentes
Per populos dat jura,

That he rul'd a willing People, may more truly be said of this excellent Princess, She was Queen of the Affections of the People, and governed them without Constraint. Her Praise-worthy Actions will eternize her Memory, when other Princes, devested of their secular Pomp, shall either be buried in dark Oblivion, or condemned in History.

The Earthen Vessel wherein all these Treasures were depositted is broke, and the instructive Providence should perswade us to look to our living Strength, the blessed God, fixing our Trust in him. He bestowed this rare Instrument of his Goodness: He can preserve his Servant, our Sovereign Lord, who by the Divine Assistance has the Honour of establishing our Religion and Liberties at home, and gives hope of restoring it abroad, from whence it has been so cruelly and perfidiously expell'd.

FINIS.

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THE Addreſs of Condoleance TO His MAJESTY, BY THE Diſſenting Miniſters.

May it pleaſe your Majeſty;

THO we come in the Rear of the Train of Mourners, to pay our Tributary Tears for the invaluable Loſs in the Death of your Royal Conſort, and our moſt Gracious Queen, yet our Reſentments of it are with as tender a Sympathy as are in the Breaſts of any of your Subjects. This gives the ſharpeſt Accent to our Paſſions, that the Conſiderations which are moſt proper and powerful to allay our Sorrows, exaſperate them: for while we remember what She was, how general and diffuſive a Bleſſing to three Kingdoms, the ſevere ſtroke of Providence in taking Her from us, is moſt afflicting. Such a Concurrence of high Perfection ſhin'd in Her Perſon and

and Actions, that would have made Her Illuſtrious in a low Condition; and in Her exalted Station they were attractive of the Eyes and Admiration of all. Her Mind was above the Temptations that attend the Throne. Majeſty was mix'd with that condeſcending Humility, that tender and beneficent Goodneſs, that She was eaſily acceſſable to all for their Relief and Support. Her Piety and Purity were ſo conſpicuous, Her Affections were ſo compoſed and temperate, that the Court, that is uſually the Centre of Vanity and Voluptuouſneſs, became vertuous by the Impreſſion of Her Example. Her Converſation was ſo regular, that Her Enemies (if Goodneſs in ſuch a bright Eminency had any) could not faſten a Taint upon Her. Her Royal Endowments for Government, Wiſdom, Magnanimity, Vigilance and Care in managing Affairs of State (without which the higheſt Princes are but civil Idols, uſeleſs and unprofitable to the World) theſe were in ſuch a degree of Excellency, that in your Majeſty's conſtrained Abſence, while you were defending the Intereſt of Chriſtendom, *againſt a potent Enemy abroad, with the Sword of War, She ſweetly ordered all things at home with the Scepter of Peace. She is gone, and muſt return no more: O aſtoniſhing Grief! But it becomes us with humble Submiſſion to acquieſce in the*

the Divine Diſpoſal. The Will of God is always directed by Infinite Wiſdom, and is the Rule of Goodneſs. We muſt refreſh our Sorrows with the hope that She is entered into her Saviour's Joy, whom She imitated and honoured, and that She is made happy in the Love of God and the Light of his Countenance for ever.

We humbly beſeech your Majeſty to accept the renewed Aſſurances of our inviolable and conſtant Fidelity to your Perſon and Government; and that we ſhall influence all that are within our Compaſs to perſevere in their Duty: We ſhall earneſtly pray to the bleſſed God to keep you in the beſt Protection, his encompaſſing Favour, to ſupport your Spirit with Divine Comforts, and to continue long your precious Life, ſo neceſſary for preſerving the pure Religion, and the Civil Rights of this Kingdom.

FINIS.

ADVERTISEMENT.

THE four laſt Things, *viz.* Death, Judgment, Heaven, Hell, practically conſidered and applied: In ſeveral Diſcourſes. By *William Bates*, D. D. Printed for *Brab. Aylmer.*

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